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RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.
THE INDIANS OF THE U. STATES.—No. IX.
NUMBER AND PRESENT CONDITION OF THE SEVERAL TRIBES.—Continued.

New York.—Number 5,134. Land 246,675 acres. The Indians in this state are mostly descended from the celebrated confederacy of the Six Nations, made up of the different tribes of the Iroquois and of the Tuscaroras who emigrated from North Carolina. They live on the several reservations of land which were secured to them when their territory was ceded to the United States, and they still speak their old language though most of the men understand English. They no longer attempt to live exclusively by hunting and fishing, but have been obliged to turn their attention to agriculture. Very laudable exertions have been made by Congress, the N. York Legislature, and by various benevolent societies and individuals, to supply them with agricultural and mechanical implements and to teach them their use, and also to furnish them with the means of moral and religious improvement. Though there may be found among them some substantial and wealthy farmers, many nominal and a few real Christians; yet these exertions have not been followed with so much success as was anticipated.

But a brighter day seems to be dawning upon them. During the last summer an unusual attention to religion and desire for instruction has been manifested at the Missionary stations of the American Board among the Senecas and Tuscaroras. At a recent council the head men of the Senecas publicly deposed Red Jacket, the pagan Chief, for his opposition to improvement and for his vices.

Ohio.—Number 2,407. Land 409,101 acres. Remnants of the Delawares, Wyandots, Shawanese, Senecas and Ottawas. The remarks made upon the New York Indians will apply to these with the exception that the Ohio Indians retain more of their original traits of character. The Shawanese at a council held during the last summer unanimously interdicted the use of intoxicating liquor among their nation. The Methodist mission among the Wyandots at upper Sandusky under the care of the Rev. Mr. Finley has been crowned with the most flattering success. The United States agent in a recent report pronounced this people above the reach of degradation, and says that in the comfort of their dwellings, the good condition of their farms, their neatness, regularity and industry, they are fully equal if not superior to any of their white neighbors.

Michigan and North West Territory.—Number 28,380. Land, 7,059,920 acres. Principally Winnebagoes, Menomonees, Chippewas, Ottawas, and Pottawattomies. But little of civilization is yet discoverable among them except a propensity to idleness. They retain their original language, habits and religion. They live by hunting and fishing, and receive annually from the U. States certain sums of money, various articles of dress, and implements of hunting.

Indiana and Illinois.—Number 17,006. Land, 15,418,560 acres. Pottawattomies, Sauks, Foxes, Miami, Iowas and Kickapoos. Similar to those mentioned in the preceding paragraph, though perhaps more weak and degraded. Since this estimate was made however, many of them have sold their lands and removed farther westward.

Southern States east of the Mississippi.—Number 65,122. Land, 38,476,816 acres. Chickasaws, Choctaws, Chickasaws, Creeks, and Seminoles. There have been frequent intermarriages between these tribes and the whites; and as a whole they are by far the most civilized of any Indians on the continent. With the exception of the Seminoles who were ruined by Gen. Jackson they are in a very flourishing state, have advanced far in their knowledge of agriculture and the mechanic arts, listen with serious attention to the Christian missionaries stationed among them, and devote to the support of schools a considerable part of the money they receive from the United States.

The Choctaws have recently adopted a constitution, and procured a printing press for the purpose of publishing a Newspaper in their own language, one of their nation having invented a character which is learned with great facility. It will be recollected that the Creeks have recently been obliged to relinquish the fields they had begun to cultivate, and seek an asylum in the western wilderness.

West of the Mississippi.—The whole number of Indians who inhabit the vast tract of country between the Mississippi and the Pacific Ocean is estimated at 850,790.

The most numerous and powerful tribes are the Osages, Sioux, Pawnees, Kisteneaux, Snake Indians, &c. On the Arkansas River some little progress has been made in civilization by the influence of the missionary stations at Union and Dwight; and some of the Kisteneaux are said to be partially civilized by the efforts of Catholic Priests; but most of the inhabitants of this great extent of country are still in their original savage state.

For the Boston Recorder and Telegraph.
STRICTURES ON THE RELIGIOUS CHARACTER OF THE AGE.—No. II.

Every man hath his own proper gift of God: one after this manner, and another after that manner. 1 Cor. 7: 7.

How shall Christians of the present age accomplish the greatest amount of good, in the service of their Divine Master? By treading in each other's tracks, like a troop of imitative beings, when the leaders only can feel the spirit of their calling? Or, by consulting that infinite variety of talent, with which God has gifted them, and the ever shifting occasions of benevolent enterprise, which Divine Providence spreads out before them?

That all the public, and associated interests of the Church should be pursued in concert, with unity of plan and of action, there is no doubt. Every tendency, varying from this character, would detract in its own proportion from the magnitude of the result. All remote consequences, depending upon a long, unbroken succession of intermediate causes, require a system of operations, intelligently devised, and steadily pursued. But every agent in this system may go to work in his own way, and fulfil his own individuality of character, at the same time that he acts in perfect harmony with the original intention, and contributes more effectually to accomplish its results. Whereas, if he should be forced to, or should voluntarily adopt a method of operation, to which his talents are not adapted, he would himself be embarrassed, and embarrass the whole system.

I greatly mistake in observation, if there is not a great, an incalculable loss to the cause of

Christ every day, for the want of eliciting, and bringing into effectual operation the various talents of Christians. It seems to be too widely taken for granted, that whatever is done for Christ, must be done after certain well defined ways, or only in imitation of some luminous examples.

A popular preacher of the gospel, one whose notoriety is established upon the basis of an unquestionable superiority of talent, is soon followed by a herd of imitators, until all his vices of elocution and of manner, (and who so perfect as not to have them?) are exactly copied, while all his excellencies are forever evanescent before their grasp. They might as well attempt to put on his face with all its changing features, as to imitate with success his modulations of voice, and gesticulations of body. Better far, that they should cultivate their own talents, such as God has given them.

And here I am forcibly tempted to mention, though somewhat irrelevant, what I esteem to be a lamentable fault in the present prevailing forms of education for the pulpit. It is this: That the rules of the art of elocution, so called, are forced upon the candidate, in so many forms, and at all points, that he can never act himself, but always appears and is actually under constraint. And it is only when here and there an individual is blessed with moral courage sufficient to brave the criticisms, and set at defiance the rules of the schools, that the dull uniformity of the pulpit is broken, and a man appears in the garb of simple nature, speaking and acting under the natural impulses, which the language he uses embodies. If pulpit men would act themselves more, and their rules less, or exempt themselves from the constraint of rule; in other words, if they would first possess themselves by prayer and study, of the deep feeling of their "themes Divine," and then adopt this only rule, to let their feelings sparkle in the eye, shine on the countenance, and speak in every action, there would be less complaint of the inefficiency of preaching, and less occasion for ministers to sit down, and laymen to stand up in their place, the latter taking precedence of the former, as is getting to be the fashion in some parts of our country. Education for the ministry will never be most perfect and happy, until it secures in each candidate the acting out of his own individuality of character under general rules. The present modes of education would seem to have been studiously contrived to confound and merge this individuality into a universal sameness, so that having witnessed a few examples of preaching, you have seen and heard the whole. And by consequence all that infinite variety of talent, with which God has gifted every considerable community of men, in the Christian ministry remains inert,—is entirely lost to the world. God, surely, never made men so. It is the work of their own hands. What two of the prophets, or of the apostles, can be reduced to a sameness of manner, in any thing they have done, or said? On the contrary, how wide the difference between them in this particular! Each possesses by himself, and in lines most distinct and prominent, his own individuality of character. Should education destroy this? It is a great misfortune, and a vice, wherever it does. I plead not for eccentricity, but for individuality. The former is a fault, the latter well defined, and virtuously sustained, is great moral power. Prostrate this man himself becomes as uninteresting to man, as a boundless plane; dull as an everlasting monotony.

[Remainder of this topic next week.] ANTIPLAS.

NEW-YORK MISSIONARY MEETING.

In the Christian Register of Oct. 27th a letter was published, professing to give an account of several meetings in New York, held during the sessions of the American Board. The letter abounded in scurrility, and scarcely deserved a refutation. But as it was imputed to a leading gentleman in the Unitarian ranks, who was in New York at that time, he washed his hands of it in the following article, which we copy from the Register of the succeeding week. The reader will see conclusive evidence that the writer has lost the Unitarian spirit; and we may say, that this article is not the only evidence that he has abandoned a cause, which he has formerly supported and defended with greater zeal and assiduity than any layman in this city.

From the Christian Register.

MR. EDITOR.—I have read, with unaffected astonishment, a letter from your correspondent in the city of New York, published in the Register of 27th October, giving an account of the doings at the late meetings of the "Board of Commissioners for Foreign Missions." Having attended those meetings, listened attentively to the proceedings, and being of opinion that your correspondent has deviated widely from a candid relation of facts, I deem it my duty to disabuse the minds of your readers on this subject. If the communication was from a person calling himself a religious man, it must have been written under great prejudices, for however greatly he might differ in opinion from the persons who took active parts in the meetings at New York, one who was under the influence of religion on his own heart could not, I think, but be deeply impressed with the decorum, sincerity, and solemnity which appeared to prevail in those large assemblies of professed Christians.

Dr. Bates's sermon is mentioned contemptuously. Now, this gentleman is well known in this neighborhood, and it is sufficient to state that the discourse, in composition and delivery, was worthy of the respectable reputation he enjoys. He was called upon unexpectedly to address an immense audience convened to hear another preacher.—Under these embarrassing circumstances he acquitted himself remarkably well. The other services are not mentioned. Did your correspondent hear the prayer, by Dr. Miller? Full of prejudices against this gentleman, whom I did not personally know, I joined in the prayer, which appeared to be remarkable for its appropriateness, fervor, and pathos.

Your correspondent describes at length the services at the Brick Church on the 11th October, when extracts from the annual report of the Board of Commissioners were read, and addresses made. This meeting, like the succeeding one, was large, and said to be composed of respectable and religious persons from the various congregations in the city, together with distinguished clergymen and laymen, from various parts of the Union, assembled to attend the various meetings recently held in New York. I saw no attempt at display or mere effect in any of the services. To my mind, they seemed highly interesting, and calculated to excite the sen-

sibility, interest the feelings, and touch the hearts of Christians; of whatever name or denomination. Instead of the secretary's skillfully selecting passages from the report to serve as foundations of the speeches to be made by those enlisted for the service, as your correspondent insinuates, it was apparent, I thought, that the speakers ingeniously availed themselves of topics previously alluded to, in their eloquent extemporaneous addresses.

Your correspondent sneeringly remarks, "next rose the Rev. Mr. King to tell his experience in Palestine." He accuses this accomplished missionary of falsehood for declaring that he arose to address the assembly without preparation, and avers that his communications amounted to all but nothing! Mr. King evidently meant that he had not prepared a systematic address and he appeared before the audience, I thought, to relate what occurred to him at the moment, of the interesting events he had met during his long absence. With modesty and simplicity he narrated his travels, labors, dangers, conversations, preaching, &c. The simple fact of an educated, sensible, and religious fellow-citizen, after a seven year's absence, rising to recount his adventures in the Holy Land, amidst the hallowed places where our Saviour and his apostles lived, taught, and suffered, disarmed my prejudices, awakened my sympathies, and powerfully impressed my mind. There was eloquence in the simple facts related; and I envy not the state of that man's mind or heart, who, being a professed Christian, could listen to the narration with sectarian or bitter feelings, especially if he were a minister of the cross.

Your correspondent characterizes the eloquent address of W. Maxwell, Esq. "as a boyish attempt at ornament and display," although he is said to have spoken fluently, not ungracefully, and quite to the purpose. The address was evidently, and wholly, an extemporaneous effusion in beautiful and powerful language, and delivered earnestly and with great effect.

Your correspondent says, he left the meeting with deep and sad emotions, that such plans and resources, such devoted and honest zeal should be leagued to advance, not the missionary cause in any enlightened view of it, but the triumph of the religion of Calvin. On this passage I have two remarks to make. How could he speak of honest zeal, after accusing Mr. King of falsehood and otherwise intimating that management was so apparent in the services? And do not recollect that in the extracts from the report, or either of the addresses, any allusion was made to the peculiarities of Calvinism. It was a meeting conducted in the spirit of Christianity, in an enlarged sense, so far as I had the capacity or heart to recognize it.

The concluding part of your correspondent's letter is upon Dr. Beecher's sermon before the Board of Commissioners. He speaks of it as lashing all who differed from him in opinion, as being very true, as possessing no learning, beauty or eloquence, as characterized by the sagacity of a blood hound, &c. This discourse if it be published, and the public will form their judgment of it. It was bold and severe in sentiment, and pronounced in a homely but energetic style of oratory. A Unitarian might naturally enough be displeased with much of it, but I know not why a candid and upright man should be unwilling to award such a performance the credit of great ability both in matter and manner. I can find no apology, either in Scripture or of Chesterfield, for the tone or temper of your correspondent. If the cause of the writer is to be promoted by such misrepresentations, I would have no part or lot in the matter.

UNITARIAN BIBLE.

For the Boston Recorder and Telegraph.

MESSRS. EDITORS.—It is generally believed that the Bible is the only infallible rule of faith and practice, and all professed Christians appeal to it to decide their controversies on some important points. One man rejects the testimony of the Bible with regard to future punishment, but believes every thing which it asserts concerning heaven. May he not reject its testimony in the latter cases as well as the former. A Trinitarian tells me he believes the whole of the Bible—Unitarians do not profess to believe the whole, nor do they read the whole. Some of them when reading the Scriptures to their congregation on the Sabbath omit those passages which speak plainly of the character and offices of the Saviour. Now I wish to know who is to decide how much, and what particular portions we ought to believe; and how much we are at liberty to reject.

If I disbelieve one verse, may I not on the same principle reject the whole?

Now that Unitarians do thus omit passages is capable of proof. Would it not be better for them to state plainly to their hearers that they do not believe those passages, than to attempt secretly to mutilate the word of God? Would it not be more consistent and honest in them to make a Bible for themselves which shall exactly suit their system? If they are allowed to sit in judgment upon the word of God and believe or reject whatever they please, is it of any importance whether the Author of their Bible be human, or divine? I cannot discover the difference between a Bible which is wholly subjected to the reason of man; which may be abridged so as to suit the sentiments and taste of men, & one of human composition. That we may more fully understand this matter, will you, Sir, request the Unitarians to make for themselves a Bible containing all those passages which they believe and nothing more; and to stamp on every page of it "Unitarian Bible," and having done this, to tell their hearers plainly that they read Unitarian Bibles, and not the Holy Bible which God has given us, because they think Unitarian Bibles more agreeable to the mind of God, and therefore the best.

ENQUIRER.

PHILOSOPHY.

The Christian Register has a rare faculty at accounting for things and events. The last number contains a reason why the Jews do not embrace the religion of Christ. "The Christianity offered to the Jews has heretofore been Trinitarian Christianity, and this we set down as among the most important causes of its rejection." Perhaps they would embrace some modification of Christianity, which should leave out its essential features, and exonerate their fathers from the guilt of "crucifying the Lord of Glory," and themselves from the sin of rejecting him; it being obvious that this guilt and sin must bear some proportion to his personal excellence. But what would be gained by such a conversion?—Trinitarian Christianity, however, is adequate to their conversion, when accompanied by the Holy Spirit's energy, without which the Trinitarian never

expects success; for by the concession of the Register those who have embraced Christianity, have done so through the instrumentality of Trinitarians. The cause which produces the effect in one instance, is adequate to the production of the same result in ten thousand instances, if put in operation. Peter was a successful preacher to the Jews, and he was so much of a Trinitarian, as to tell them, they had killed the Prince of Life.—But the Register is confirmed in his reason why the Jews do not embrace Christianity "by the statement of Mr. Wolff, a Jewish convert, who in endeavoring to instruct his sister 'in the way of salvation,' says, she 'had doubts about the divinity of Christ.'" The Register quotes thus far, and then stops short.—We give the whole sentence, and the one which immediately follows it in Wolff's Journal, and leave the reader to estimate the honesty of mind, the candor, the fairness, the impartiality of this liberal Editor.—"My sister, however, had doubts about the divinity of Jesus Christ; but she herself remarked that the Lord might as well appear in a human body, as he did in a thorn bush. My sister, I rejoice to say, is now preparing for baptism." What kind of philosophy is that which erects a theory upon one single fact, when that fact, fairly and fully stated, lends all its weight to the support of directly opposite inferences?—Ch. Mirror.

THE PRAYER OF FAITH.

Extract from the Baccalaureate address of Dr. Griffin, President of Williams' College, 1827.

It was to be expected that as the millennium approached, the spirit of effectual prayer would be increasingly poured out. In this spirit is involved a holy confidence in God, supported by an open view of his boundless mercy and tenderness, and by a realizing and affecting belief in the truth of his promises. There has not been enough of this spirit in the Church. There is too much of "the spirit of bondage again to fear," and not of "the spirit of adoption whereby we cry, Abba, Father." Rise up, my dear pupils, to higher confidence in God,—to a sweeter and fuller belief in the absolute truth of his promises to prayer. Be assured, as of your own existence, that he is more ready to give the Holy Spirit to them that ask him, than parents are to give bread to their children.

But even in this matter there is an extreme.—The promises to prayer are of course all conditional; that is, they suspended the blessing on the prayer of faith. You have no evidence that you shall receive the blessing till you have evidence that you are called upon to drop right down at first upon the confidence that you shall have the things you are about to ask for.—Now on what does this confidence rest? Not on the word of God, for he has not said you shall not have the blessing till you have offered the prayer of faith. It rests upon the air. The truth is that the confidence that you shall have that particular blessing is not faith but hope, and is a logical inference from the fact that you have already had faith and employed it in prayer. Faith in what? In the truth of God's word. But that word says nothing about this particular blessing, but only about a general readiness to answer prayer. The general readiness is the thing which faith believes; the rest is not faith, but hope. This mistake, small as it seems in its beginning, may lead to one of the worst extremes of enthusiasm, by exciting confident and groundless expectations from God, and calling that presumption faith.

For the Boston Recorder and Telegraph.

NEW PUBLICATION.

To the Reverend Clergy.—The undersigned proposes to commence a Periodical Publication, of original plan and character, as soon as adequate pledges of supplies shall be obtained.—The work to bear the following title, or something similar, viz.:—

AMERICAN PASTOR'S JOURNAL;
Or Original Sketches of real Characters, Conversations and striking Facts. Furnished chiefly by Clergymen.

The following imperfect sketch of topics to be embraced, may serve to illustrate the plan. 1. Instances of very early piety. 2. Striking results of Parental faithfulness, or unfaithfulness; of filial respect or disrespect. 3. Cases of individuals raised from deep obscurity, or wickedness, to eminent usefulness. 4. Remarkable cases of conviction. 5. Cases of great hardness of heart, from resisting convictions. 6. Striking cases of submission and conversion to God. 7. Cases of awful relapse into sin. 8. Cases of strong temptation and trial. 9. Cases of strong faith and confidence in God. 10. Peculiarly manifest interpositions of Providence, in mercy or judgment. 11. Instances of the wrath of man being made to praise God. 12. Cases illustrative of the influence of piety on the intellectual powers. 13. Instances of extraordinary beneficence or covetousness. 14. Death bed scenes, of the Christian, the backslider, the infidel, the universalist, the profane man, or the worldling.

It is conceived that the very existence of such a Periodical, may be the means of leading Clergymen, in their pastoral intercourse, to be more observant of character, more discriminating in their views of human nature, and more disposed to record and rescue from oblivion striking conversations and facts. No species of knowledge can be more interesting or more useful, than that thus drawn from real life,—especially from portions of life most intimately connected with spiritual and eternal realities. It is all-important that masters in surgery and medicine record, for mutual improvement, and for the benefit of mankind, striking cases which occur in their practice; it cannot, surely, be less important, that those who watch for the life of souls, should preserve similar records. It would seem as though from the daily intercourse of several thousand Clergymen, such materials, of the character contemplated, may be obtained, as, if well condensed and judiciously arranged in an elegant Periodical, will not fail to be read with intense and general interest. And who can tell, but that God, who is rich in wisdom, may thus employ the simplest means for collecting, condensing, and reflecting rays of sacred truth, in the form of practical results which may carry conviction and saving instruction to uncounted millions?

As the work is intended to consist wholly of original matter, and that of a specific character, it is obvious that it cannot be commenced, before obtaining distinct pledges of good supplies. And it will be important to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects and an interesting variety be presented in every Number.

It will not be necessary to publish the names

of writers, nor of individuals alluded to in communications; though in many cases it may be desirable and expedient. But in every case the name of the writer, or some respectable reference for attesting the accuracy of statements, must be furnished to the Editor; as he must be responsible to the public for the correctness of whatever may appear in the work. He will moreover think it his duty to present Contributors a generous compensation.

Ministers of different Christian denominations, disposed to aid in executing the design, are respectfully and affectionately requested to write as soon as practicable—either furnishing matter for publication, or stating definitely when and how much aid may be expected. If the work is ably supported by the co-operation of Clergymen, the Editor does not hesitate to say, that he will at least circulate thousands and tens of thousands of copies gratuitously, and thus afford Contributors the best of all rewards—the opportunity of doing extensive good.

That the blessing of God Almighty may crown the enterprise, is the humble prayer of his servant. ASTIN DICKINSON.

New-York, Nov. 17, 1827.

HOME MISSIONS DEPARTMENT.

For the Boston Recorder and Telegraph.
HOME MISSIONS.—No. XXXVII.

A short extract.—"Churches without pastors, are like sheep without a shepherd. They scatter, and have none to gather them; they fall, and have none to raise them up; they wander, and have none to reclaim them. To this, may be added, the melancholy aspect, which presents itself to a pious mind, where a numerous generation of young immortals, are rising up in a world of error and crime, with only occasional religious instruction."

At the same time, the melancholy state of hundreds of churches in New-England—and of many more hundreds in other parts of our "highly favored country."

A striking illustration of the sentiment conveyed in the former part of the foregoing extract, is found in the moral condition of Brownfield, described by Mr. Newell, the missionary, in the same Report. "A church had been organized here, some 20 or 30 years ago—but was in ruins. Its records, and all its written monuments, if any there were, had been lost. Not so much as a covenant could be found in the town. Its members seemed to have forgotten their vows—they were scattered like sheep without a shepherd. Some were dead, some removed from town, some found indulging in all the dissipation of the ungodly. A few had a name to live. There was no attendance on the institutions of the Sabbath—no circles of prayer and not a family altar, I believe, in the church. Other denominations had prevailed, so that the town is much divided." Mark now the results of missionary labor on this mass of mouldering materials.

"My first object was, to look up the church and seek out her living members—find those who were living in the indulgence of hope, but in the neglect of duty—to call on Christians to come out from the world, take up their stumbling blocks, and attend to all the ordinances of divine appointment, in order to expect the blessing of heaven.—The few who remained were collected, re-organized by the adoption of articles of faith, and a covenant; records commenced—the proper officers chosen—the unworthy expelled—and the ordinances administered. When all this was done, the power of the Holy Ghost seemed to rest upon them. Some drops of spiritual rain have descended. Ten were admitted to the church, and also two by letter. Several others are expected to be examined soon for church membership. Some more will unite by letter. The church is much roused. Souls are flocking to Christ. The work is peculiarly still, in some cases the most pungent and agonizing I ever witnessed."

QUERIES.

The following queries were drawn up for the Churches of Christ in Great Britain, and published in a London Magazine; do they not deserve the attention of those in America?

1. Have we, as a church, attentively considered the state of our neighborhood, in reference to the everlasting welfare of its inhabitants?

2. What have we done, or rather, what have we left undone?

3. Have we duly considered the power which only a single church possesses in its collective state; and what an impression under the divine blessing, it is calculated to make upon the neighborhood with which it stands connected?

4. Have we taken into the account our responsibility as a church?

5. Would not our prosperity as a church, be in some proportion to the activity of our exertions in the cause of Christ—or would not our prosperity be greater, if we were more in earnest for the sake of our ignorant neighbors; and here does it not occur to us, that we have lived too much to ourselves?

We venture to add one query of our own:

6. What circumstances will justify a Christian church in remaining, year after year, destitute of a pastor—that is, (to say nothing of themselves or their families,) in neglecting to provide instruction in the Way of Life, for the community in the midst of which God has placed them?

RELIGIOUS INTELLIGENCE.

From the Philadelphia.

SYNOD OF PENNSYLVANIA.

[Extract from the Narrative of the State of Religion.]

At the present sessions of Synod no reports were received from the Presbyteries of Philadelphia and Leves. By the other Presbyteries some things are reported, which ought to create joy, and others, which should produce sorrow in the bosoms of all who love the prosperity of Zion.

In some parts of our charge, there are an increasing attention and seriousness in hearing the gospel, and new and important calls, arising among the destitute, for the bread and the water of life.

Admissions to the communion of our churches are more numerous than in past years, and distinguished with more than ordinary evidences of the Christian spirit and sincerity of profession, and the subjects thus far have given more than usual reason to hope, that in their future life they will adorn the doctrines of God their Saviour.

The Presbytery of Carlisle report some revivals of religion in their churches. To the church in the borough of Carlisle, an unusually large number of members have been added. The first and second churches in Baltimore, and the sec-

and church in Wilmington, have witnessed the change of God's mercy from the distilling dew to the ample showers of his grace; so that the precious seed of divine truth has produced an abundant harvest. To the first church in Baltimore seventy have been added; to the second, seventy five; and to the second church in Wilmington sixty-nine.

As a consequence of these greater and less exhibitions of divine mercy and power, a growing regard for prayer meetings and Bible Classes; and a zeal for promoting Sabbath Schools, Bible Tracts, and Missionary Societies, have been demonstrated by the activity and munificence of many among those, who profess their devotion to the Redeemer.

METHODISM IN AMERICA.

The Bishops of the Methodist Church in America, in their letter of April last to the British Conference, make the following general statements.

The last year has been peculiarly remarkable for the outpouring of the Holy Spirit in these States. It may certainly be numbered among the most prosperous years since the rise of Methodism on this continent. Thousands have been awakened and converted. The societies have been edified and built up in the most holy faith, and many have been added to our Zion. The gracious influence has been experienced in other religious communities also.

Our missions have been attended with extraordinary success, both among the white population of our extensive frontiers and recently acquired territories, and the Indians in different parts of the States, and in the province of Upper Canada. Seven new missionary establishments have been made among various tribes since the last session of the general Conference, and their progress has been attended with the most encouraging circumstances.

Other important missions among these people are in contemplation. A great and effectual door is opened to carry the gospel of salvation to them. We have pressing invitations, even even entreaties, from distinguished chiefs, to establish missions in their nations, and as assurances that their utmost influence shall be employed to protect, encourage, and aid the great work.

God is evidently raising up native Indians to be workers together with us, in spreading the influence of the gospel among these outcast people. A distinguished warrior of the Cherokee nation, who was among the "first fruits" of our missionary labors in that tribe, after having given the most satisfactory evidence, not only of a genuine conversion, but also of a gracious influence moving him to proclaim to his countrymen "the unsearchable riches of Christ," has been employed in the missionary establishment, and is travelling through his nation, under the direction of the superintendent, "preaching Jesus" in the native language. Other natives are usefully engaged, in a less extensive way, in promoting this blessed work.

We have now, in the United States and Canada, about one thousand of these people in Society, most of whom have been brought from the grossest ignorance, and deepest degradation and wickedness. In these we have a demonstration of the mighty power of the gospel. They are sober, chaste, and industrious,—cultivating the habits of civilized life, and the virtues and duties of Christianity.

METHODISM IN EUROPE.

In reply to the letter above mentioned, the British Conference write as follows to their brethren in this country, dated at Manchester, August 9th.

Concerning the prosperity with which our heavenly Father is pleased to crown our labors, both at home and abroad, we are truly thankful to say that we can express ourselves with much satisfaction and joy. The past year has been distinguished by many outpourings of heavenly influence; the work in many places has remarkably deepened; and, in not a few instances, has largely extended itself among those who, until lately, knew not God. Our increase of members including the foreign missions, is more than eight thousand. To a superficial observer, the increase in Ireland, amounting to somewhat fewer than one hundred, may appear small and discouraging, especially after the intelligence which has been communicated of the gracious influence now resting upon that interesting country;—but to one acquainted with the peculiar circumstances of the case, all this will be sufficiently explicable. The emigrations from our Societies in Ireland, are every year very numerous;—the work of religion has of late specially diffused itself among the children in our schools, but few of whom are returned as members; and some other causes exist which prove that it would be very incorrect to estimate the prosperity of our work in the sister island, merely by a calculation of numbers. At present there is unquestionably a remarkable influence in Ireland, of which our connexion considerably partakes; and great hopes are entertained that the "set time to favor" that fine but neglected country is at length to come.

During the year we again had repeated occasion to mourn over the removal, by death, of several excellent brethren, and particularly of some who were snatched away in the prime of life, and fullness of promise. Our hopes concerning them anticipated a lengthened period of useful and acceptable service; but the "only wise God" has seen fit to take them unexpectedly, and not unkindly, to himself. To him we humbly submit. The departure, however, of such men teaches us to place our entire dependence on him; to pray, and invite our people to pray, for an increase of faithful laborers; and to rejoice in the perpetual vitality of that Word which is published in the gospel, and which, unaffected by the mortality of man, and the changes of time, "endureth for ever."

The sittings of our conference, which is now near its conclusion, have been marked by an eminent measure of mutual esteem and affection; and the public services have been crowned with refreshing visitations of divine grace. Thirty-five young men have been publicly admitted into full ministerial union with us, and many have offered themselves for reception on trial in different parts of our home and missionary work. The Lord our God is among us; and we retire to our different stations, confiding in his power, and rejoicing in his love.

THEOLOGICAL SEMINARIES.

We learn from a notice in the Ohio State Journal, that the Synod of Ohio, at their late meeting in Zanesville, passed a resolution for the establishment of a Theological Seminary within their bounds. The plan of the Institution, so far as it has been formed, contemplates the appointment of one Professor only at present, but others may be appointed when the number of the students and the funds of the Seminary shall justify the measure. It is expected that a Literary Institution will be connected with the Theological.—The Seminary is located at Columbus, and Rev. Dr. Hoge, of that place, has been appointed Professor. Its operations are to commence in October, 1828. Presbyterians in the western country will soon be in operation five theological seminaries; one at Maryville, Tenn. established some

years since by the Synod of Tennessee; one at Alleghany Town, Penn. established by the General Assembly; one at Danville, Ky. established by the Synod of Kentucky, and connected with the Centre College; one at Hudson, Ohio, established by the Synod of the Western Reserve; and one at Columbus, the seat of government of the State of Ohio, established by the Synod of Ohio. Other denominations have their Theological Seminaries: the Associate Church, one in Western Pennsylvania; the Episcopalians, one at Gambier, Ohio, in connexion with Kenyon College; the Cumberland Presbyterians, one in the lower parts of Kentucky; the Baptists, one at Rock Spring, Illinois; the Methodists, one in connexion with August College, Ky. and one in connexion with Madison College, at Uniontown, Penn. Some of these are yet in their infancy. There may be others of which we possess no knowledge.—The exertions of all these denominations to establish Theological Seminaries, show that they consider education as a necessary qualification to ministers of the gospel.

Pittsburgh Recorder.

REVIVALS.

REVIVALS IN THE CHOCTAW NATION.

The following heart-stirring letter has been kindly communicated to us for publication by Rev. R. Cushman, of Manlius, who received it from his brother at Mayhew, under date of September 5th, 1827:—

DEAR BROTHER,—Your's of the 17th ult. was received. I embrace the first opportunity to answer it, and commence with some account of the recent revival in this place.

About the 1st of January last, brother David Wright and myself had occasion to go to Bethel, to settle some difficulties which affected the mission. We succeeded in our object beyond our most sanguine expectations. We felt that God was with us. On our return, I told the brethren at Mayhew, that I was satisfied I heard a "sound in the tops of the mulberry trees," and it was time for us to "hearken ourselves." Some of the brethren and sisters seemed to awake as from a long sleep. Soon we began to hear the inquiry—"What shall we do to be saved?" Our meetings in a little time became solemn as eternity. God was with us in very deed. The revival continued for several months with very little abatement; and some of the time resembling the scene on the day of Pentecost. Eight have been united with the church; one of them a full blood Choctaw, and one a half-breed. Several others, among whom are two Indian boys, give good evidence of a change of heart. At Tikhun-na village, an aged Choctaw has hopefully passed from death into life. Many in that village are still inquiring the way of life.

In the Chickasaw nation, serious attention to religion has prevailed for six or eight months. Before the present revival, the church at Monroe contained more than twenty native members. About that number are expected soon to be added; making in all forty native members of that church. "The Lord reigneth, let the earth rejoice." The work still goes on in that nation.—Schools and all worldly concerns are thrown entirely into the background by the missionaries there; and the conversion of the souls of the heathen is the grand object.

[The writer then gives an account of the conversion of a Roman Catholic, an Irishman, whom they had hired as a laborer, hardened, and noted for his wickedness. We omit the particulars of this case, and a few other sentences of the letter.]

O, my dear brother, could I see you, I would tell you many most interesting particulars respecting others of this establishment, the scholars, &c. and my own dear children. My soul is overwhelmed, and utterance fails me, and ever has, when I reflect upon the mercy of God in regard to my own dear family. L. and A. one 12, the other 10 years of age, are naturally amiable and lovely. I have, in days past, felt all the tenderness of parental fondness and partiality towards them.—But O, what think you are my feelings now, as I have reason to believe they are the children of God, and that the image of our divine Lord and Master is stamped upon their souls, and that they are lambs of the blessed fold.

Some of the brethren here have been baptized with the Holy Ghost. They say their views of divine truth and the glory of God, so far exceed any thing they have ever before experienced, that they almost doubt their former religious experience. Brother H. has been for several months past in the Chickasaw nation, going from house to house and place to place, declaring the unsearchable riches of Christ. O, how glorious is a refreshing from the presence of the Lord.

I expect soon to become located in a village ten miles from here. It is at the request of Capt. R. F. brother of D. F. who is well known as a friend to the missionaries. I intend to establish a school. There are twenty or thirty families near, who can send their children, clothe them, and board them at home. I recently had a talk with the parents. They appeared highly satisfied with the propositions made them. But they are only wicked heathen. On such there can be but little dependence. Our part is to labour among them, according to our ability, agreeably to the pattern God has given us, trusting wholly in him for success. Yours forever, SAMUEL CUSHING.

From the Report of the Piscataqua Association, New Hampshire, abridged.

The Piscataqua Association is composed of 20 ministers, fourteen belonging to New Hampshire and six to Maine. Seven or eight preachers, who have not pastoral charges are at present labouring within our limits. In the New Hampshire branch are 23 churches nine of which are destitute, and generally small. Two of these destitute churches have about 30 members each, the others only from 2 or 3, to ten or 12. Yet in almost every instance, they manifest a great anxiety to enjoy the stated ministrations of the gospel. Not more than 3 of these are connected with societies, which are at present able to support the ministry. The others must be dependent on missionary aid, which, could it be rendered, might save several churches, which were once flourishing, from becoming extinct. The whole number of our communicants in our 23 churches is 1286.

Two churches, which were reported as destitute last year, and whose prospects, a few years since, were very gloomy; are now supplied with able and faithful men. Another, which has long been destitute, it is hoped will soon be blessed with a pastor.

It becomes us to acknowledge, with gratitude to God, that the cause of religion has made a great advance within our limits during the past year.

The Piscataqua Conference of Churches has exerted a very salutary influence, and promises to be still more useful. One church was specially encouraged by it in their exertions for the redemption of the ministry. And all the churches have been quickened and comforted by the public meetings of the conference.

The Revival in Durham commenced during the meeting of the General Association in that place last year. Many of the ministers on leaving the place expressed their confident expectation of a revival in Durham. Some of them mentioned it to the Pastor, and named to him individuals in the house where they had been

entertained, whom they knew to feel deeply on the subject of experimental religion, some of whom appeared to be under conviction. The Pastor and church engaged in their work.—Church meetings, prayer meetings, and fasts were attended, and cases of deep anxiety occurred. The people were generally visited and personally addressed on the concerns of their souls; inquiring and other meetings were crowded, and eternal things seemed peculiarly near. From the first of October to March, the work continued with little or no abatement. About 70 of various ages and circumstances in life, are the professed subjects; 41 have been added to the church.

The revival in Hampton first appeared in the Academy, about the middle of October. The solemnity was very deep and general in the school. Hope has been entertained of the conversion of at least 20 of the youth, four or five of whom are now it is expected preparing for the ministry.

When it seemed as if almost the whole school would bow at the feet of Jesus, by a most mysterious providence the shepherd was smitten and the lambs scattered. The very sudden death of the preceptor, Mr. Chase, occasioned the temporary dispersion of a number of the scholars. The work seemed to decline, but not until several in the congregation also were hopefully converted.

In the early part of April a renewed and mighty effusion of grace was bestowed on the town, which, with the converts mentioned in the Academy, brought the number to at least an hundred. Forty-seven have already united with the Congregational church, 20 males and 27 females. In this revival several notorious opposers of the truth have, to the honor of sovereign grace, been called into the kingdom. But the subjects in general are among the most reputable members of society, including several young men of high promise, and a large proportion of heads of families of both sexes, who have much influence in community. A general solemnity has pervaded the town.

The revival in Stratham commenced about the middle of November. There was a more than usual seriousness and spirit of prayer in the church for several months previous. The stated quarterly prayer-meetings of the church designed for the mutual improvement of the members, particularly for conversation on the state of their own souls were very solemn, and Christians appeared to feel deeply for the souls of sinners. The first appearance of special seriousness among the impenitent was at a Sabbath evening meeting in a private house.

The whole number of hopeful converts belonging to the Congregational society is about thirty; sixteen of whom, together with four from Lamprey river factory, have united with the church, the others will probably unite with it in a short time.

Special days of fasting and prayer have been often observed during the revival, and evidently blessed.

The revival in Rye commenced the latter part of Autumn, and continued through the winter and spring. It was preceded by some very solemn dispensations of Providence. There were several sudden deaths of intemperate persons. The way seemed to be preparing for a revival which was hoped and prayed for. There was a call for frequent religious meetings. Provisionally the Rev. Henry Smith from the state of New-York, and Rev. Eli N. Sawtell from East Tennessee, being in the vicinity, laboured frequently in Rye.

These ministrations with those of some of the neighbouring ministers were evidently blessed. The number who attended inquiry meetings increased and the work rapidly progressed till about one hundred persons of various ages hopefully experienced a saving change. A considerable number are heads of families, and some are among the principal and leading characters in the town. A number of children and youth of the sabbath and other schools appear to have shared in the blessing.

Twenty-nine out of the subjects of this revival have as yet united with the congregational church. A number more it is expected will soon make a profession. A few adults and a number of children have joined the Free Will Baptists.

The good fruits of this revival are manifest. A number of new family altars have been erected. A very visible improvement in morals has taken place. It is judged that not one half of the quantity of ardent spirits is sold, nor half the ill effects of intemperance seen, that were before the revival. Although there is no special excitement at present, there remains a general solemnity on the minds of the people.

The religious attention in North Hampton did not openly assume the character of a revival till the latter part of December, when at the close of an evening lecture nearly 30 anxious persons remained as inquirers.—From that time the seriousness increased. It continued to be encouraging till the pressure of worldly business commenced in the spring. Twenty-six have united with the congregational church. A number more, it is hoped, have experienced a change of heart.

Some occurrences preparatory to the revival are sufficiently interesting to be narrated. An account of the meeting of the General Association last September, and of the narratives then given of revivals, made some impression. A day of fasting at Durham in the early part of the revival in that town, was attended by the pastor and several members from North Hampton, who returned with their desires for a revival deepened. The frequent ministrations of Rev. Henry Smith were evidently blessed to excite the feelings of Christians and awake the impenitent.

About 20 members of the church who were together at a meeting appointed for the Bible Class, solemnly agreed to pray three times, at least, a day, for a revival, until the blessing should be received, or until they should die.—Several meetings for special prayer at sun rising, when there had been lectures the previous evenings attended by ministers from abroad, were the means of deepening the feelings of Christians. Days of fasting were observed. Great solemnity resulted from a united meeting of the churches in Stratham and North Hampton in their preparatory lecture in November, at the close of which there was a public renewal of covenant.

On this account the Editor of the New Hampshire Observer remarks:—

This section of country was visited by the revivals of 1740 and '41, when all New England was so remarkably blessed. Since that time, some of our churches have enjoyed seasons of special interest and of quickening from God.—But, generally, from the middle of the last century until the past year, it has been a period of indifference and declension. Some churches which once flourished, under the influence of this state of things have become extinct, and have no remaining record left of them but in the skies. Others have dwindled down to a very few members, and can only be said to exist. We are impressed by a belief that a new state of things is to be expected in this section of the church.

Revival.—In Bridgewater, Oneida county, the good work holds on its progress, and is truly powerful.

Revival.—There is an interesting revival of religion in St. Johnsbury, Vt. and Bath, N. H.—A few weeks since, as many as 30 had entertained a hope in each place.—C. Mirror.

For the Boston Recorder and Telegraph.

ADDITIONS TO THE CHURCH IN LEE, MASS.

The revival of religion, which commenced in this town near the beginning of the present year, has produced great changes in many individuals of different ages, from the hoary head to the youth of twelve, and great changes also in many families. Very visible and striking are the fruits of the Holy Spirit in these new disciples of our Lord, and great has been the joy occasioned by such an accession to the number of believers. More than thirty family altars have been erected in the town, where the blessings of God were not before sought. For the last six months, we have been collecting and examining the hopeful subjects of this work of grace, and preparing the way for their entering publicly into covenant with God and his people. In this important labour, we have endeavoured to proceed, not hastily, but with caution, aware of the treachery of the human heart, and of the danger of self-deception, in a time of such general and deep excitement, as we witnessed here for several months.

On the first Sabbath in July, which was the Sabbath of our communion, we received into the church fifty from the world, and two by letter. On the first Sabbath in September, we received thirty-seven; and on the first Sabbath in November we received eighteen, all by profession, making an addition of 107 to the number of communicants. These seasons were indeed interesting, solemn & joyful. Nine now stand propounded, as candidates for admission, and more it is expected, will offer themselves for examination before the communion in January.

Lee, Nov. 20th, 1827.

ALVAN HYDE.

RECORDER & TELEGRAPH.

BOSTON, NOVEMBER 20, 1827.

Twenty-sixth Annual Report of the Trustees of the N. H. Missionary Society, communicated at the annual meeting of the Society, holden at Rindge, Sept. 6, 1827.

[Abridged from the N. H. Observer.]

The principal facts which will compose our Annual Report, may be arranged in the following method:—

The field of our labours;—the labors performed the year past;—the apparent fruits of these labors;—and, the high demand for increased efforts.

The Field.—The labors of this Society are performed chiefly within the limits of New Hampshire, the population of which is probably about 260,000. Some portions of this population are well supplied with competent religious teachers. According to a Report in the General Association, 1826, with some alteration, in Hillsborough county, of 27 churches of the Congregational and Presbyterian denominations, only 2 are destitute; in Merrimack, one third, or 6 out of 18; in Cheshire, 11 out of 37; in Strafford, 10 out of 22; in Rockingham, 12 out of 24. And in the county of Coos, there are 6 or 7 churches, and only one Pastor. Of 170 churches of these denominations, upwards of 50 are destitute of pastors. Some of the churches which are supplied with pastors, look to this Society for a part of their support. And most of the churches now destitute will probably remain so, unless assisted by Christian charity.

The labors performed the year past.—We have appropriated \$50 for books and tracts; have had the pleasure to receive 50 copies of the Christian's Great Interest, as a donation from Dea. M. Newman, of Andover, Ms. and nearly 3000 pages of tracts from the Am. Tract Society, for distribution.

Repairs.—Some of our waste places we have had the happiness to see repaired, since our last anniversary: viz. Swansey, without foreign aid; Dunstable, with the promise of \$70, present donation; Kingston, with a grant of \$30 from us, and future aid from a Charitable Society in Massachusetts; Epping, by aid from the same; Bridgewater, with \$84 annually for 5 years, from this Society; Sandwich, with \$50 in the same manner.

Feeble churches not destitute.—Besides these repairs, we have contributed to the support of 17 Pastors and yearly laborers. To some, we have made grants of money; to others, we have given missions. We granted \$42 to the society in Rochester, and \$50 to that in Durham, towards supplying them with preaching in their affliction, while their beloved pastors were taken off from their labors by sickness. And according to previous encouragement, we have made the following appropriations to the Clergymen mentioned, in the places annexed to their names. Donations of \$100 each have been made to Rev. F. Norwood, Meredith Bridge; Rev. A. Foster, Canaan; J. Cushman, Springfield, (to labor 6 weeks in the vicinity); Rev. R. Page, Bradford; Rev. B. Sargent, New Chester;—of \$84 to Rev. L. Conant, Northfield; \$84 for Newington, and \$40 for New Market Factory Village, to be laid out by Rev. Mr. Burt;—of \$70 to Rev. H. Root, Gilmanston Centre; of \$70 to Bristol, and 49 to Alexandria, towards supporting Mr. S. Arnold a year in those places and Hebron;—of \$56 to Rev. S. Farley, Atkinson; of \$50 to Rev. S. Farnsworth, Raymond; of 40 to Mr. J. S. Winter, Orange; of \$25 to be laid out by Rev. J. Webster, near Hampton.

Missions, given and performed; viz.—of 22 weeks, Rev. E. Rich, in Hillsborough and Cheshire counties, and on the Winnepesaukee and the White Mountains; of 16 weeks, Rev. O. G. Thatcher, in Colebrook and vicinity; Rev. B. Rice and W. Isham, in Unity and Langdon, (8 weeks each); of 14 weeks, Rev. C. Parker, in Farmington and Milton; of 12 weeks each, Rev. B. G. Willey, in Conway and vicinity; Rev. A. Hubbard, in Ossipee; Rev. E. Everett, in Roxbury; Mr. F. Griswold, in the eastern part of the state; of 10 weeks, Rev. D. Fairbank, in Littleton and vicinity; Mr. J. Gooch, in Alton; of 8 weeks each, Goshen, Rev. M. Bradford and B. White, (4 each); Rev. J. Sherer, in Sbaron and Windsor; Rev. A. Foster, in Dorchester; Rev. F. S. Gaylord, in Ossipee; Rev. Messrs. Kellogg and Porter, in Newington and New Castle; Rev. S. Nichols, in Pittsfield; Mr. P. Kimball, in Goshen, Wendell and Marlow; of 6 weeks, Rev. J. Cushman, in the vicinity of Springfield; of 5 weeks, Rev. S. S. Arnold, in Enfield; of 4 weeks each, Mr. L. Field, in Newington; Mr. J. Longley, in Wakefield; Rev. J. Walker, in Wilton. The whole amounting to 215 weeks, or more than 4 years of missionary labor. How much preaching our missionary labors have been the means of leading people to procure for themselves, we cannot tell. It is however, very generally the practice of people to hire as much preaching, at least, as we give them.

[To be continued.]

The Governor of New Jersey has appointed Thursday, the 13th day of December, as a day of thanksgiving and prayer.

CAMP MEETINGS.

The Presbyterians in Kentucky and other western and southern states hold general meetings, which in some respects resemble the Methodist camp meetings. The Editor of the Western [Utica] Recorder does not object to such meetings, "if they are necessary, and the best in their arrangement that circumstances will admit of;" notwithstanding he is "persuaded that camp meetings, under different circumstances, have often been attended with disastrous consequences." He adds, "If we mistake not, the rudiments of the same plan, a little modified by circumstances, are also to be seen in the conferences of churches in the New England states, where, if the people had to make journeys for the purpose of meeting, and had not the advantage of large houses of worship, they would be under the necessity of managing somewhat after the manner which is above alluded to."

We notice this subject merely to state a fact, and give an opinion. In point of fact, the conferences of churches are sometimes formed of professors from a large extent of country, but they form no encampment. And it is our opinion, that if they had not the advantages of large houses of worship, they would not resort to such a measure. They would rather contract the limits of the conference, or abandon it altogether. In many places the sessions of conferences, continue a part of two days; but the public exercises, which alone attract a concourse of people, are always confined to one day.

MINISTERS AND SABBATH SCHOOLS.

The Editor of the Christian Mirror objects to the proposal of the Princeton (N. J.) Sabbath School Union, for a Tract on Sabbath Schools, best adapted to arouse ministers of the gospel to activity in promoting them. He says,—and we think with great propriety and force,—We know not what kind of ministers they have in New Jersey, or what may be the apathy of clergymen in other parts of the country in relation to Sabbath Schools. But we cannot think such an insinuation, as is conveyed in the above proposal, is suited to do any good. If there are any ministers, and doubtless there are, who are indifferent to this important and indispensable institution, they should be approached in some other way, and not in a manner which involves the most faithful and laborious ministers of Jesus in one common charge of criminal neglect of duty. Something more rousing than a tract will be needed to reach a cold-hearted minister, while the same tract might embarrass another, who has already brought on him a premature old age by his excessive labors, and is rapidly sinking under their accumulated weight, into the grave.

Those who undertake to prescribe a minister's duty ought to know something of his engagements, and the enormous taxes put upon his time and mental resources. None but a pastor can know them fully, but so many of them are capable of such an estimation, as will show that he can have but a very small portion of time for any single department of duty. If a minister's enjoyments and prerogatives are great, so also are his labors and trials. He needs the sympathy and countenance of his brethren in every department of instruction, and all insinuations which exhibit him as indifferent to the wants of his flock, are suited to prejudice their minds against him, and thus to do him an incalculable injury. And we do protest against any man who has had no experience of pastoral duties sitting down in his closet and prescribing a course for a pastor to pursue. The settled minister finds it to be impossible to do all, which he regards it as desirable should be done. He has not a moment's rest from cares and labors; if he does his best, he can only attend to what he deems most important and indispensable; and with regard to what may be left undone, with least injury to his flock, he is in a better situation to judge than a man 500 miles distant.

THE THEATRE.

The following paragraph is from the Massachusetts Journal of this city, a paper which is in favor of theatres.

"French Ballet.—It will be seen that a corps of French dancers are engaged at the theatre in Tremont-street. If their dancing is to be that of the Opera-houses of European capitals, we have no hesitation in saying they ought not to be patronized, or even tolerated here.—It is, however, intimated that certain regulations are to be established by their employers, which will take away the offensive character of the exhibition."

What the "regulations" are, by which these nuisances to society are to be made acceptable to a Boston audience, we know not. Perhaps they are required to put on a few clothes, and omit the most flagrant of their indecent gestures. And this course is to be pursued, till the delicacy of the audience is blunted, and the way is prepared for a full exhibition of sin and shame. We have here been strongly reminded of a conversation, which took place about two years since, when the notorious Kean was about to make his appearance on the Boston stage. A gentleman from the country inquired of his friend in the city, whether Kean would be received? I don't know, said the other; but I trust there is virtue enough in Boston to bear a decided protest against him. Ah, said the countryman, but is virtue in the habit of going to the theatre to bear her protest against vice?

So now, it is with us a solemn inquiry, whether there is virtue enough in this city of the pilgrims, to prevent the introduction of one of the most shameless amusements of the most corrupt cities of Europe. If virtue still dwells among us, let her speak now. If the theatre-going population retain a respect for decency and morality, let them refuse to participate in a measure which must sink their favorite amusement to the lowest point of degradation, in the esteem of the wise and the good.

There is another view of this subject that deserves notice. The papers tell us, that three dancers are to receive \$2000 for 6 nights' performance; more than \$110 an evening for each individual. Surely sinful indulgence is expensive. What would be said, if \$110 an evening were to be paid to a Minister of the Gospel, for endeavoring to persuade people to become virtuous?

Singular Fuel.—Mr. Lucky, in giving an account of a revival in Hawley, Ms., mentions the conversion of six young persons from one family. He says, their house had been a house of vice and folly; but Jesus has converted "the house of mirth" into a "house of prayer." He adds, that his colleague and himself had had the uncommon pleasure of warming their cold hands and shivering bodies, by a fire made of fiddles.

MO.

We commend plan which has time, for making the purposes of have some original month, in the of united prayer found suitable no person is p that, where it hints, on which on those occasions capitulation of gious news, a month. At o pertaining to —to missiona topic connect which is enu tion of the will be found improvement assistance of the more int wish to con on occasion, the ving, we tru seasons which THE MONTH The Mo church pour for his bless the convers Thanksing ricies of God t and our bel together, thea vices will be with that of While we sion of our sior the wr are placed i all lands," i and civil pr ly all other bondage, a made us to the bounda whom we cu for the mil has he mad in the pro distinctio radation ar remember nations tha and commu human be and cry for about w shone. Le the nation with awful tending to er's blood.

While w blessings, the same, year, and exclaim, V his benefi ad, by a shall then ing the souls liberty of which we mortal ho ly cannot different t in sin. I God has b that we fe sin and sa liveness. While, commun ourselves our lusts, the goodn shall we heaven. On this us, "Go sweet, an nothing e est spirit the sou of ing the b spiritual glut him brother i soul wo waters w hold his was reli Let u lift up ttered o ing fore give qu ceive th Heaven is in ou and be f eral th When o burst of greatest privilege of Dece have le to recei

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